THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

ST. LOUIS, MISSOURI — *June 4, 1946* — VOLUME LXV - No. 12

Signal Hill Ev. Lutheran Church, Belleville, Ill.
A home mission project in 1931, self-sustaining since 1943. Isaiah 55:11

The first Lutheran bookstore in Texas is about to be opened at 2516 White Oak Drive, Houston. Mr. C. J. Guese will be in charge.

Chaplain (Commander) Everett Webbens of the American Lutheran Church has received the appointment of Senior Chaplain of the United States Naval Academy, Annapolis, Md.

The officers of the Chicago Lutheran Bar Association appear on another page. Lutheran lawyers contemplating a similar organization elsewhere should address the secretary, Mr. Arnold H. Schildknecht, 134 N. La Salle St., Chicago 2, Ill.

We offer the frontispiece in this issue because it is a fine picture, the condition of the property is a credit to a church of less than 200 members, and as a tribute to the work which is being done in the thousands of small churches of our Synod.

The first relief shipment to reach the Russian Zone of Occupation consisted of forty-three tons of sugar purchased with funds made available in Basel, Switzerland, by the Missouri Synod and sent to Berlin on an International Red Cross train.

The Synodical Conference missionary staff in Nigeria, Africa, in the past twelve months has been augmented by the arrival of the Rev. and Mrs. Louis Konz, the Rev. and Mrs. Norbert Reim, the Rev. and Mrs. Robert Stade, and Teacher and Mrs. Walter Stahlke. The Rev. and Mrs. Willard Baringer of Defiance, Ohio, left La Guardia Field, N. Y., for Nigeria on April 24.

St. John's Lutheran Church, Orange, Calif., through confirmation recently added twenty-four men and women to its membership. Ten of the group were also baptized. It was the largest adult class in the sixty years of the congregation's history. By the way, this congregation, of about 1,500 souls, last month gathered some $9,000 for European relief after it had already given $15,000 last year towards the Peace Thankoffering. The Rev. W. C. Gesch is St. John's pastor.

Clothing collected for European relief is reaching its destination. Mrs. G. Ziriak of Mount Calvary Lutheran Church, Westview, Pa., has received a letter written in Dutch from a couple living in Amsterdam, Holland, in which they express their thanks for clothing received through the Pittsburgh clothing collection.

Our Synod's Conservation Program, which provides religious services in Government War Housing Project areas of our larger cities, is bearing fruit. The Rev. Paul Foust of Seattle, Wash., recently confirmed a family of six adults gained in the Duwamish Housing Project. The picture shows Mr. and Mrs. Walter Woolley with their son, Walter, Jr., and

their daughters, Evelyn, Shirley, and Gloria.

Our Synod's Deaf Mission this year celebrates its golden anniversary. For more than twenty-five of these years Mr. J. P. Miller, a member of First Trinity Church, Minneapolis, Minn. (the Rev. W. A. Poehler, pastor), has faithfully served on the Board of Missions to Deaf and Blind.

Thirty-five years of faithful service by the Rev. Louis Nuechterlein was recently given recognition by Trinity Ev. Lutheran Church, St. Joseph, Mich. In a series of services the members offered up thanks for the blessings God had bestowed upon Pastor Nuechterlein's labors in their midst. Tangible evidence of the congregation's gratitude consisted in turning over the anniversary collections, amounting to over $1,100, to the pastor. For the past six years the congregation has been granting Pastor Nuechterlein an annual six-week vacation in Florida and recently gave him a ten per cent increase in salary.

The Rev. Lawrence B. Meyer, D. D., Executive Secretary of our Emergency Planning Council, left for Europe on May 21 and arrived at Frankfort, Germany, on the 23. This trip is being made in the interest of bringing relief to the war-devastated areas. Prof. F. E. Mayer, D. D., of our Concordia Seminary, Saint Louis, will likewise leave for Europe at the earliest possible moment after his military pass arrives. His objective is to gain an insight into church conditions in Germany, to confer with Lutheran church leaders, and to be of assistance to the Ev. Lutheran Free Church of Germany, which is affiliated with us.

Protestants have the resources to maintain parochial schools just as well as the Roman Catholics. This is the conviction of Charles Clayton Morrison voiced in the *Christian Century* in an article on "Protestantism and the Public School." But he finds two obstacles which keep Protestants from maintaining their own schools. First, Protestants "are not likely to assume so great a burden, if for no other reason than that their own faith is not equal to it." Second, since "virtually the entire adult membership of our Protestant churches is the product of the public school," it "cannot be expected to rise to any high responsibility to provide an education for their children which they themselves did not receive." — Will the Protestant Church take this terrible indictment by a keen analyst to heart?

G. V. S.

Confirmed at St. John's Lutheran Church, Orange, Calif.

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Editorial

Whitsunday

Next Sunday is the Feast of Pentecost, the third of the great feasts of the church year, commemorating the outpouring of the Holy Spirit upon the disciples of our Lord. The Introit for the feast properly introduces the note of joy and gladness for the gift of the Holy Spirit. This is repeated in the Gradual, and a petition is added that He may come and do His blessed work in the faithful. The Epistle gives the historic account from Acts 2, and in the Gospel our Lord tells us of the coming of the Comforter, "which is the Holy Ghost," who will teach Christ's followers all things. As the Church and all its members everywhere are continually in need of the light of the Holy Spirit, it is well that we pray for this gift in the Collect for Whitsunday:

O God, who didst teach the hearts of Thy faithful people by sending to them the light of Thy Holy Spirit, grant us by the same Spirit to have a right judgment in all things and evermore to rejoice in His holy comfort; through Jesus Christ, Thy Son, our Lord. Amen.

W. G. P.

The Family

The Presbyterian Church has elected a full-time director of *Christian Family Life.* The Moderator of the last General Assembly, Dr. William B. Lampe, told his people: "The more I travel over the Church in this year of my moderatorship, the more definite is my conclusion that the problem of all problems before us is that of making our homes centers for Christian family life. Something happens within the confines of the Christian family that cannot be duplicated by any other institution or power. We cannot hope to develop great Christian leadership in the world unless Christian parents accept the responsibility of guiding the lives of their children in Christian thought and action." Dr. Lampe is not the only one who is concerned about this. Many leaders in American churches have become aroused because of the pitiful religious ignorance which they find among their people. They have noticed the uncertainty of faith and conviction in young people of today. In the same number of the *Presbyterian* from which we have quoted, we read an admonition to pastors to counsel young couples before marriage and to show them how to conduct and preserve a true *Christian* family life. The Lutheran Church has stressed the importance of the parish school and of careful instruction for confirmation. We rejoice that just now there is a new awakening of interest in parish schools. But let us remember what our fathers also emphasized, that *school and home must co-operate.* It is a mistake to urge the one and neglect the other. The parents who are sincerely interested in their children's education are the very ones who appreciate the Christian day school. And again, teachers of the Christian day school (we know that from the expressions of many teachers) are certainly grateful for the co-operation which they receive from Christian parents who are interested in their children's spiritual welfare. S.

When Luther Left the Beaten Track

In its issue of February 14 *The Christian,* a magazine published in London, England, devoted an article to the fourth centennial of Martin Luther's death. The article bore the heading: "The Greatness of Martin Luther." After telling about Martin Luther's youth, the article continues with a subheading, "The Beaten Track," beautifully setting forth the manner in which Luther came to see the way of salvation:

"Luther was following the beaten track which centuries of use had prepared for those who sought to find God and serve Him devotedly. For ten years, in the chapel of the monastery and in his cell, he sought night and day to face the inescapable judgment of God. His fellow monks, with good reasons, regarded him as a model of piety, and his superiors made quiet preparations for his advancement into positions of greater influence. Yet he knew well enough that his heart was not wholly pure or his love unfeigned. 'When I looked for Christ,' he said, 'it seemed to me as if I saw the devil.' He was facing a reality that most men evade, that God demands from us absolute love and loyalty, and he also faced the consequences — that we are unable to give this absolute love and obedience.

"He tried every expedient which popular and monastic religion could devise for a burdened conscience, and could get no relief. It was not until the winter of 1512—13 that the Holy Spirit made plain to him the connection in Romans 1:16, 17 between 'the righteousness of God revealed in the Gospel,' and the following phrase, 'the just shall live by faith.' In Christ, God offers to man His own righteousness, which alone can deliver from the terror of judgment. This constitutes Christianity a Gospel, but we can only believe confidently in the grace of God, which is so contrary to all expectations, on the strongest assurances. These assurances are to be found in the Bible, where God has given us His own Word. 'God's Word is before all else and in the Word is more than in all the world beside.' The Bible was no longer a textbook of scholastic theology, but a precious handbook for life, in which could be heard the very voice of God. Luther became pre-eminently a Biblical theologian, bearing testimony to the Gospel in the Bible. This rediscovery of the foundations of Christian life and thought was the unshakable rock on which his future life and activity was built."

Elsewhere the same magazine, from which we have taken this quotation, advertises special services commemorating the death of Martin Luther under the general heading: "The Solitary Monk Who Shook the World." It announces a special lecture delivered in a downtown London hall on the subject: "Shall We Maintain the Reformation?" Mention is made of the Protestant Reformation Society, with headquarters in London, which for 119 years "has taken a foremost part in maintaining and defending the great principles of the Reformation by mis-

sionary, educational, and evangelistic means." Reference is made also to the Church Association, which has been working within the Church of England for over eighty years, "upholding the doctrines, principles, and order of that Church against the encroachments of Romanizers." This association at the present time is offering special awards to ordination candidates for essays on "The Influence of Martin Luther." There should be a well-prepared soil for a forward movement of Lutheranism in Old England. G.

The Unseen Guest

The phrase is a familiar one to most of us from the wall motto which is found in many Christian homes. Jesus, the risen Lord, is the unseen Guest in every Christian home. The phrase struck us with particular force as it was used by Mr. Herbert Hoover in his report to the nation on his observations in famine-stricken lands. He said: "Remember that an invisible guest sits with every American at every meal." A plea that we should be moderate in our consumption of food in order that the available supply may be shared with the hungry multitudes abroad. The appeal comes with twofold force to a Christian, who recognizes in that invisible guest the Savior, who said in His description of the Last Judgment: "I was an hungered, and ye visited Me." It is He who bids us make sacrifices, as we prepare our daily meals, in order that the surplus necessary to feed the millions of Europe and Asia might be available.

Mr. Hoover pointed out the danger of revolution which lurks in shortages of food supply now threatening the lives of eight hundred million people. He said that if we cannot satisfy the gnawing hunger of millions, "reconstruction and peace in the world would go up into flames of chaos." A message from the American Association for China Famine and Flood Relief underscores this warning with particular reference to the Asiatic area. This release contains a reminder that "about 15 years ago 29 Russian officials were sent to China to teach the Chinese the Russian war program of killing the rich. It organized the Chinese in famine districts. Within a year it had an army of 70,000 men. The Communist party continued to grow and now numbers ninety million people, but all of them trying to overthrow all government except their own." Then the application is made to the present situation: "If famine continues, Communism will grow in cities where some have food and others do not, some beg, others join robber bands, kill the rich, and take their money and their property, kill public officials, take over the local government, and call themselves Communists." Only one solution is offered: "There is nothing that will stop the growth of Russia's gradual control of China except the American Christian type of relief in China."

"If relief does not get to China in a larger and better way than ever before in the history of this world, we feel sure that Russia will have control of China and perhaps all of Asia without a direct war on anybody, and no human being can guess how great a calamity that will be to all the rest of the world."

The retiring president of the American Association for the Advancement of Science, Prof. A. J. Carlson of the University of Chicago, speaking at St. Louis in March, said: "The 'Atlantic Charter' promised us freedom from want and freedom from fear, if the war against Germany and Japan was waged to victory for our side. We have achieved victory, but our world is now plagued with more want and more fear — and on a larger scale than ever before."

Never has there been a time when Christians have had better reason to bethink themselves of their responsibility as children of a heavenly Father, to whom they are to turn with their prayers in every need and whom they are to serve in their needy fellow man. G.

As Others See Us

Many of us remember the time when the general public in America knew very little about the Lutheran Church. When it was mentioned, it was often described as a foreign Church. Because people noticed the use of candles, altars, and clerical vestments in our Church, some decided that it was something like the Catholic Church. In order not to appear too strange, therefore, some Lutherans built their houses of worship and arranged their services to conform to the manner of the churches of the denominations about them. But God saw to it that men of sound judgment resisted this tendency and recalled their brethren to the churchly and becoming customs of the fathers of the Lutheran Church. It may be safely claimed that through these wise efforts all Lutherans have become more conscious of the advantages of truly Lutheran customs. This courageous adherence to what has been found to serve the best interests of the work of the Church has now not only been noticed, but has also repeatedly been praised by other churches. Many of them see the excellencies of Lutheran practices. The following is an unsolicited praise by Dr. I. A. West in *The Presbyterian:*

"The Lutheran churches have a very thorough system of instruction requiring a year's period of training. In many localities this course of training has been extended to two years. This confirmation course includes the Lutheran Catechism, Bible study, and instruction in the meaning of the Church. In some particular Lutheran churches these classes meet as often as two and three times a week."

Dr. West then bewails the fact that his Church lacks this salutary custom. He writes: "Some changes must be made in this regard or we face an era of spiritual illiteracy." — The application of all this is obvious. S.

Our Church and the Legal Profession

The training of men for the profession of law was one of the objectives which Luther had in view when he wrote his famous pamphlet addressed to the magistrates of German cities. He urged the establishment of schools by which every child should be given opportunity to become proficient in writing, arithmetic, and history, and thereby became the father of free public education. Luther mentions particularly the practice of law, the need of Christian judges and magistrates, as a reason for universal education.

The advice of Dr. Luther has particular force in a country like ours, in which citizens are expected to rule. For the discharge of legislative duties a knowledge of law is indispensable. We have lately read that more than 40 per cent of the lawmakers in Washington, D. C., are lawyers by profession. If our Church is to make its influence felt in the life of our country, we must train more lawyers both for the practice at the bar and to sit as judges in high and low courts administering the law.

We take occasion to congratulate Mr. Walter Frank Schroeder, leading Ottawa barrister and prominent in Canadian legal circles for 21 years, who has just been named a judge of the High Court of Justice in Ontario, as announced by Prime Minister King. Mr. Justice Schroeder holds the distinction of being one of the youngest provincial Supreme Court judges in Canada, being only 44. His new appointment drew widespread complimentary comment from his many associates in legal circles and from Ottawa resi-

dents in general. Mr. Schroeder is a parochial school product, an alumnus of Concordia College, Fort Wayne, and is a member of St. Luke's Church, Ottawa. His career, as told in the Canadian papers, should be an inspiration to every Lutheran. It should give new encouragement to the young men of our Church who are enrolled in courses preparing for the legal profession. G.

Laymen Who Have Left Their Mark

On another page we record the death of our good old friend Albert H. Ahlbrand, LL. D., of Seymour, Ind. We met him first in Milwaukee in 1917 at a meeting of lay delegates to the convention of that year. He was standing before a large blackboard, crayon in hand, and was drawing a maze of figures in long columns, in illustration of a proper plan for congregational bookkeeping of money sent to Synod and charities. It was printed later and sent broadcast and was long known as the Ahlbrand Plan, the first step in the introduction of business methods into the larger affairs of the Church so far as they involved congregational giving. Since that day Mr. Ahlbrand was always prominently identified with the business of our Church. He was a modest, lovable man, always kindly and helpful, and a friend of every minister of our Synod. Only the Last Day will reveal his many benefactions.

And so the men who first awakened the conscience of our laity in matters of giving for church purposes are going to their reward. Most of them had a hand in the organization of the Lutheran Laymen's League and were on its first roster of officers. The Church should never forget what these men have done for the Missouri Synod in supplying the financial means by which it is today able to meet at least to some degree its opportunities. Names like J. P. Baden, T. H. Lamprecht, A. G. Brauer, Benjamin Bosse, John A. Leschen, Wm. Schlake, Albert H. Ahlbrand, H. C. Prange, A. E. Succop, Wm. Schulze, J. Neils, L. H. Waltke, J. P. Schaffer should never be forgotten. The same devotion, courage, and spirit of sacrifice which actuated these men are needed if our Church is to perform its mission today. G.

"Redeeming the Time"

That must be the watchword of the Church in our evil days. Let us not waste time in bewailing conditions, but let us make the most of the opportunities which God is providing for His Church. They tell of Russell Sage, the multimillionaire of New York, that in quiet, prosperous times of high prices he lived plainly in his home. He awaited the evil days in business, when many firms collapsed, when buildings, equipment, bonds, and stocks could be bought up for very little; then Russell Sage rushed into the market with his millions and bought up right and left. He could afford to wait until matters had adjusted themselves and prices had risen. Then he had his harvest. That was another instance illustrating the words of the Lord Jesus which He spoke after He had told the parable of that wicked steward: "The children of this world are wiser in their generation than the children of light." In his worldly way Russell Sage used great shrewdness and amassed an enormous fortune. When the days were evil, he did not sit down and bewail conditions, or criticize others, but he made the most of his opportunity. Jesus has shown us that we may learn from the world. Let us not waste time with criticism, pessimism, condemnation, weeping and — neglecting the golden opportunities which God is preparing for His kingdom. Oh, that we had twice as many candidates for the ministry of the Word in Church and school as we have! Everywhere the doors are opening for the messengers of peace: Japan, India, China, and Africa are calling, and at home our pastors in the large cities are well-nigh submerged with labors and care of souls. Schools could be opened, but teachers are lacking. Every number of the WITNESS tells of pastors dying or retiring whose places must be filled.

In the United States the different Lutheran synods are consulting together with a view to uniting their forces, in Canada they are engaging in similar undertakings, in Europe the different Lutheran free churches, as they are called, are conferring with a view to unity and union. What a day of opportunity! At no time should we be weary in well-doing, but at present we have additional reason to be filled with joy and confidence in the work of the Lord. The Lord Jesus has given us a mouth and wisdom which all our adversaries are not able to gainsay or resist, Luke 21:15. Let us be alert, look about us for openings, for opportunities. We must work while it is day, for the night cometh when no man can work. We must redeem the time, for the days are evil. Eph. 5:16. S.

Adult Catechumens

Again and again the LUTHERAN WITNESS has presented to its readers pictures of classes of adult catechumens. Fifty years ago the baptism or confirmation in the public services of our churches of anyone over twenty years of age was a rare occurrence. Through the missionary efforts especially of the pastors of the English District this was changed. More and more adults were taken in the net of the Gospel. As the use of the English language increased in other Districts, we gathered in more and more of these adults. At times whole families, father, mother, and children, joined our congregations. In many cases the children were the very ones who brought the parents to church. In these little ones the words of the Lord were fulfilled: "Out of the mouth of babes and sucklings hast Thou ordained strength," Ps. 8:2. "Both young men and maidens, old men, and children, let them praise the name of the Lord; for His name alone is excellent; His glory is above the earth and heaven," Ps. 148:12, 13. "A little child shall lead them," Is. 11:6.

These adult catechumens are a proof of the power of the Word of God. Nicodemus wondered whether a man could be born again when he was old. Our adult catechumens are the answer. It is true that in most cases these adults have not the time to follow an extended, detailed, and thorough study such as is given to children who attend our own schools. They must therefore be told to be all the more attentive to the use of God's Word by carefully arranged family devotions at home and by conscientious attendance upon the services of God's house. They should also be given books from which they may grow in grace and in the knowledge of Jesus Christ, their Savior, and they should be encouraged to read the periodical literature of their Church. No doubt many of our readers also came into our Church as adults. Many of them appreciate the teachings of the Lutheran Church even more than those who have been brought up in this Church. They know the darkness by which they were formerly oppressed, they know the burdens which formerly weighed upon their heart and conscience, they appreciate now the unspeakable riches of Christ in the teaching of the pure Word of God. We ourselves have seen some of these adult catechumens become very pillars in the Church and hold important offices in our congregations. We have seen in them the fulfillment of that precious promise which God gave to Abraham: "I will bless thee, and thou shalt be a blessing," Gen. 12:2. S.

The Best Gift

By MARTIN S. SOMMER, St. Louis, Mo.

We smile when we see a child prefer a shining copper penny to an old ten-dollar bill. But just this brand of childishness obsesses and misleads the great majority of men and women all through their lives. Even Christians have difficulty to fight off this false appraisal of values. We see this folly in Lot, who was so fascinated by the "plain of Jordan" that "he pitched his tent toward Sodom." We see this childish folly in Esau, who preferred a pot of lentils to the most precious blessing of his father. We see Absalom make this fatal mistake and perish miserably. Ay, even the man who was considered the wisest man at the court of David, Ahithophel, became guilty of this childishness. He died a suicide. The Jews in Jesus' day were so blind to their own interests, they were so infatuated with the beggarly elements of this world, that Jesus wept over them. And even to this day they are so infatuated with the vanities of this world as to fail to see and to participate in the riches of their own Messiah, the Son of David.

Are you sure that you never make this mistake?

You certainly know who it is that can give you the most precious of all gifts, do you not? You have often sung "Praise God, from whom all blessings flow." God is the Giver of every good and perfect gift. Every good and precious gift which you have is a gift from God. Even if your parents or kind friends or relatives or others have given you good gifts, God is really the One who caused them to give these to you. But now remember that even the gifts of God differ in value. There are gifts which are precious enough but, after all, are not the most costly. There is one gift that is most precious of all. What is this best gift? The best gift that even the rich God can bestow upon you is the gift of the Holy Spirit. You say, "Well, was not that a precious gift that God gave His own Son for us?" Yes, that was a precious gift, but that gift has been given. We do not pray that God should give us His Son to die for us: He has done that. We do not pray that God should create heaven and earth: He has done that. But God still has a gift which alone makes all His other gifts our own and worth having: the gift of the Holy Spirit.

That gift is given to us according to measure. God gives His Holy Spirit to every Christian, but not to all in the same measure. None of us receives the Holy Spirit above measure. Every Christian has received some gifts of the Holy Spirit, but each of us may receive other and more gifts of the Holy Spirit. It is because of this that Jesus said to His disciples; "Ye shall receive power after that the Holy Ghost is come upon you," Acts 1:8. These disciples had a measure of spiritual gifts, but they needed more. Moreover, Jesus told all His followers that they should especially ask for the Holy Spirit. He told them, and He tells us: "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Luke 11:13.

However, we dare not fail to note that God has means through which He bestows the Holy Spirit. That means is the Word of God. Therefore we should not only pray for the Holy Spirit, but we should also use the means through which the Holy Spirit is given to us. St. Paul certainly wanted his congregations to receive the gift of the Holy Spirit and to receive more of the gifts of the Holy Spirit; therefore he said to the elders of Ephesus: "Brethren, I commend you to God and to the Word of His grace, which is able to build you up and to give you an inheritance among all them which are sanctified," Acts 20:32.

It is an old failing of men that many do not see the blessings right at their feet while they are gazing at the distant fields or skies. We see this in those who have the Bible right before them, but fail to recognize its priceless value. Shall I mention all the blessings, riches, treasures, and gifts contained in the Bible? It would take a library to do that. Moreover, you need not take my word for it; read, study, and meditate upon the Word of God, and by the grace of God you yourself will join those who declare: "What a Word! What a Word!" "The entrance of Thy Word giveth light." You yourself will see that these words "are more to be desired than gold, yea, than much fine gold."

The feast of Pentecost, which the Church is celebrating, should again remind us of all this. Pentecost should revive in us this seeking of the best gift in God's Word. We should knock at God's gate to request this gift and power of the Holy Ghost.

> Thou art coming to a King,
> Large petitions with thee bring;
> For His grace and power are such
> None can ever ask too much.

"He is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us," Eph. 3:20.

If every reader who reads this article would from now on earnestly pray for this gift and daily seek in God's Word just this gift, our Church would prosper beyond measure. Then would be fulfilled the promise of the Prophet Isaiah: "The wilderness and the solitary place be glad for them; and the desert shall rejoice and blossom as the rose," Is. 35:1. And then would be fulfilled also that other prophecy of the same Prophet: "He giveth power to the faint; and to them that have no might He increaseth strength. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint," Is. 40:29, 31.

Synodical Fellowship

By TH. GRAEBNER, St. Louis, Mo.

Lutherans in all synods are interested in the question of Church union. Our Synod today stands on a set of resolutions adopted in 1938 by which it was declared that the old controversies which disturbed our Synod's relation to the Ohio, Iowa, and Buffalo Synods had been settled and that certain differences in interpreting certain prophetic texts, while agreement should be sought, were such as need not disturb fraternal relations. Practical questions, such as the policy regarding the lodge and the relation to other Lutheran bodies, still needed clarification (*Proceedings*, 1938, pp. 221 to 233).

But there remain other Lutheran bodies with whom no doctrinal basis for future fellowship has as yet been discussed. These other bodies constitute by far the greater half of Lutheranism in America. The United Lutheran Church, by resolution of our Saginaw Convention (*Proceedings*, p. 252), was to be supplied with a copy of the so-called Doctrinal Affirmation. However, in local conferences our pastors have had many contacts with members of the United Lutheran Church and more lately with the Norwegian Lutheran Church and the Augustana Synod, and the question has been raised what the prospects

might be for fellowship with these bodies.

Your editors have not entered the field of prediction on this subject and have no mind to do so. The immediate question is one of attitudes. What shall our attitude be concerning the deliberations now unofficially but on a very considerable scale in process between ourselves and these other Lutheran bodies?

The LUTHERAN WITNESS has on occasion pointed out that our attitude towards these union endeavors should be a friendly one. We have referred to the past record of our Synod as one of glad acknowledgments wherever the truth is being taught. And we have quoted Dr. Pieper and Dr. Walther, to mention only these, for our position.

Now, on this point a discussion has arisen which will affect the attitude of some of us on this whole union matter. We have quoted expressions of Dr. Walther, who was so ready to extend the hand of brotherhood to those who were willing to bow before the Word of God and subscribe to the Augsburg Confession even while matters were not fully adjusted concerning doctrine and life. Now we have been told that this attitude would not be justifiable today because in Dr. Walther's day the position of the older Lutheran bodies towards our Confessions had not yet been clarified. It was "a time for getting acquainted." "The lines had not yet been drawn." The other Lutherans with whom we then dealt "had not yet reached any definite positions." Let us investigate the records and see what they say.

I

In those early days, in the middle 40's, the General Synod had a unionistic leadership, which tried to undermine adherence to the Augsburg Confession, adopted as doctrinal basis for the member synods in 1835. To quote Dr. Th. Engelder (in *Ebenezer,* 1922, p. 111ff.): "It was in fact not a Lutheran body. In the letter addressed to the Evangelical Church of Germany in 1845, signed by Dr. S. S. Schmucker, their leading theologian and teacher, Dr. B. Kurtz, editor of the *Observer,* and others, they say: 'In most of our church principles we stand on common ground with the Union Church * of Germany.'" The Real Presence of Jesus Christ in the Lord's Supper was denied, and the churches were practicing pulpit and altar fellowship with whatever Reformed sect was willing. "They called this abomination 'American Lutheranism.'" The Lutheran doctrine on Baptism was denounced by another great leader, Dr. S. Sprecher, "as antiscriptural and injurious to the spiritual kingdom of Christ," and he spoke of "Baptismal regeneration nonsense." Schmucker looked upon the practice of binding the conscience of the ministers and members to the Confessions as "highly criminal." When the Missouri Synod called upon all Lutherans to join in the confession of the Symbols of the Lutheran Church, it was called to order for "gathering these old rags, tying them on to a stick, and calling upon all Lutherans to agree with it on pain of excommunication."

Says Dr. T. G. Tappert in a recent essay: "S. S. Schmucker asserted about a century ago that 'in less than twenty years' confessional Lutherans 'will themselves see their error and change their position, and their children will be worthy of our American Lutheran Church' — that is, of an essentially unconfessional church."

There were voices raised against these leaders also within the General Synod itself, which in 1855 rejected the "Definite Platform" that these leaders had attempted to foist upon it.

William A. Passavant in 1858 wrote in his paper, the *Missionary,* regarding the "unholy crusade against the faith of the church which has so long disgraced the columns of the *Observer* and violated every law of honor and religion."

While the Ohio Synod did not belong, by far, in a class with that part of the General Synod represented by the leaders quoted above, yet Dr. Engelder quotes Dr. Loy's opinion that it was at that time "a unionistic corporation."

II

When we study the attitude of our fathers towards these bodies, we find on one hand a reproval of error which never made a point of the distinctions between fundamental and non-fundamental doctrines. They never took the position that Christian fellowship can be satisfied with a situation in which some would uphold and others deny some non-fundamental point of revealed truth. And still we have the well-defined position of Dr. Walther and his co-workers which found expression in such sayings as this:

"We are not going to assert that a Church which fosters an error in contradiction to Scripture but not affecting the foundation of faith must be denied fellowship by an orthodox Christian. To deny that the entire visible Church may err would be papistical. So long as a Church does not persist in its error, such error, even serious error, is not a separating gulf, least of all when such a Church is already headed towards union in complete acceptance of the truth." But note well: "This does not prevent us from attacking doctrines in non-fundamentals which are against the clear Word of God. Such a Church cannot be regarded as a true Church if it professes officially such errors in non-fundamentals and stubbornly persists in the same in spite of instruction and thereby weakens the organic basis, or also if a Church persists in calling religiously indifferent some departure from the clear Word of God.

"As soon as there reveals itself in an individual person or in a church body the readiness of mind (attitude, *Gesinnung*) to submit unconditionally to the entire Word of God and to hold nothing that militates against the foundation of the Christian faith — be it the real foundation" (redemption through Christ) "or the dogmatic foundation" (doctrine of justification through faith), "or the organic foundation" (the Scriptures) — "we gladly extend to every such person the hand of fraternal fellowship and are also cordially willing and ready to have church fellowship with such a church body."

The simple explanation for these tolerant* expressions of Dr. Walther is found in the absolute trust which Walther had in the power of the divine Word to assert itself and gradually, by a process of instruction, to eliminate such errors as were still being taught. According to this principle, Walther acted towards the Lutherans of his day. Dr. Engelder writes: "If you want to meet broad-minded men, make the acquaintance of the fathers. President Wyneken referred to the Buffalo Synod in 1853 as 'our brethren'; and you know what Grabau had been calling Missouri. And when Ohio in 1856 urged Missouri and Buffalo to endeavor to establish fraternal relations, Walther, 'receiving the admonition with sincere gratitude' and pointing out 'that true union can spring only from the unity of faith,' concludes with the peace offer: 'If, however, in case an agreement in doctrine cannot be reached at present, the Buffalo Synod

* A merger of Lutherans and Calvinists.

* "Toleration of non-fundamental errors and deficiencies of knowledge is part of the fellowship of love among those who, without division, are joined together in a visible Church" (Huelsemann, quoted by Dr. Walther with approval, *Lehre und Wehre,* 1868, p. 144).

will refrain from anathematizing our doctrine and, as to what has been done on our side in consequence thereof, will let bygones be bygones and thus accept our offer of reconciliation, we would consider it our sacred duty to maintain, even though our doctrinal difference be not yet removed, fraternal relations with Buffalo' (*Lehre und Wehre,* II, p. 380)." Walther speaks of Ohio at this time as "our dear sister synod."

III

In spite of the unsatisfactory conditions of 90 and 100 years ago, for which there is no parallel in the overall picture of American Lutheranism today, Dr. Walther never lost faith in the power of the Word. He believed that in spite of rampant indifference and of unionism with the Reformed, "there may well be many a genuine Lutheran who is loyal from the heart to the Augsburg Confession yet does not have the clear knowledge rightly to subscribe to the whole *Concordia.*"* And Dr. Walther was willing to acknowledge all such Lutherans, in spite of their doctrinal weakness, as brothers: "Also such Lutherans are, without a doubt, our brothers. For that reason the free general conference should not adopt a basis by which it would give the impression of not being willing or able to extend the hand of brotherhood to all upright, honest, Lutherans who hold that general Confession with us" (*Lehre und Wehre,* II, pp. 84—85).

This attitude was maintained also by the generation that followed Walther. Concerning the acceptance of the Minnesota Synod into the Synodical Conference, the Rev. A. Ackermann, now President of the Minnesota District of the Wisconsin Synod, wrote us a year or two ago: "As far as the power of orthodox testimony is concerned, you may also cite the case of our former Minnesota Synod, which passed, generally speaking, through these stages: Unionism of the Lutheran General Synod, General Council, Synodical Conference.

"The same could be said of the old Michigan Synod, now a District of our Joint Synod. When this Synod applied for admission into the Syn. Conf., there was opposition on the part of some pastors of the Missouri Synod. I was present at this particular meeting of the Synodical Conference. Sober judgment prevailed. I distinctly recall the address of Dr. Stoeckhardt, who, as you know, was no latitudinarian. He spoke in favor of accepting the Michigan Synod on the basis of the doctrinal statement said Synod had submitted."

We are not yet confronted with the question: Shall we have fellowship with the United Lutheran Church, the Augustana Synod, the Norwegian Lutheran Church, the various Danish Synods? We are certainly ready to discuss doctrine and principles of church life with all of them. The brief survey of earlier instances and judgments submitted in this article is occasioned 1) by the claim (turned down by our Synod in 1941 and 1944, but persisted in) that our Synod was guilty of "denial of the truth" when it deals with these other Lutheran bodies with a view to union and 2) by the claim, absolutely unwarranted by the facts, that the Lutherans with whom we are dealing are even less sound in their theology than those with whom our forefathers negotiated and, in some cases, established fellowship relations.

* The Book of Concord, containing all the Lutheran confessional writings.

The Pentecostal Call of Today

Today our Synod is standing at the threshold of a new century of service to God and man. Today the peoples of the world, headed by war-weary and war-distressed Europe, are looking to America for leadership and help. Never has the call of Pentecost been more insistent, more compelling, more desperately urgent than today.

Last Pentecost in the beautiful American cathedral in Paris the writer pleaded with a congregation of about 1,400 service people that we ourselves turn back to the Gospel of Christ, give it first place in our thinking and planning, and then bring it to the peoples of the world as the only panacea for the ills which are troubling us and threatening to engulf us.

We admire the advance scientific research has made. But science alone, uncontrolled by the checks of Christian conscience, can easily become our master unto death. A Christless science in the last decades dominated Nazi Germany's thinking and living, with the result that this nation is now at the brink of destruction.

The Lutheran Church in Germany, as we know from personal contacts, after years of wandering in the wilderness of doubt and unbelief, is beginning to return to the Gospel of Jesus. Christianity in America is still largely bogged down in a morass of skepticism and uncertainty of purpose. Will it need a new cataclysm to awaken it? Let our Lutheran Church lead in bringing men to Christ by the clear, clarion call of the Gospel; let us in season and out of season, regardless of cost, time, and distance, preach and teach this Gospel. Let us use every opportunity to say to America and to the world: "I am determined not to know anything among you save Jesus Christ, and Him Crucified," 1 Cor. 2:2. Many opportunities, at home and abroad, await us; use them or lose them.

Last Pentecost in Paris we pleaded that we show Europe and the world what Christian democracy is by living the teachings of Christ. That plea is more timely, more urgent today. What a sad spectacle does our country present to the world! Greed, selfishness, and materialism, like rats, are gnawing at the vitals of our nation. Lust, vice, immorality, are infecting our life stream. And the Hollywood glamorization of lust, vice, and sin presents to our people and to the world false standards and ideals of American life. To lead others, our ways must lead to Christ, our own lives must be a reflection of the glory of the living Christ. Then, and then only, will we lead men to God, to peace, to happiness, and to the fullness of life.

HARTWIG DIERKS

Kansas City, Mo.

Executive Committee of Lutheran Bar Association of Chicago

L. to r., top row: Fred Max; Emil J. Mueller; Henry J. Schneider; Egill Anderson; William Iwert; Peter Struck; Elmore L. Boeger; Edward C. Maina; Raymond A. Wolff; Arthur Kiesgen; Edward W. Jaeger; Walter A. Christopher. Lower row: Raymond A. Rempert, director; Howard Heldt; Edward A. Seegers, vice-president; Arthur A. Maina, president; George F. Scheck, vice-president; Arnold Schildknecht, secretary; Frank P. Anderwald, treasurer; Robert Rauschert

World Relief: A Preliminary Report

By LAWRENCE MEYER, St. Louis, Mo.

During the past year the Missouri Synod has allocated $912,118.49 for postwar relief, construction, and rehabilitation.

The insert on this page contains a list of relief measures undertaken. Some of these have already been completed; others are being carried out and continued, while still others are in the stage of planning.

Some time ago fifty boxes of German theological books were sent away for distribution in Germany among the clergy whose libraries have been bombed out.

It is difficult to estimate the amount of old and new clothing contributed by members of the Missouri Synod. A guess, based on spot surveys, would seem to justify the estimate that approximately two million pounds have thus far been sent in.

About 200 packages, ranging from 11 to 70 pounds, containing foodstuffs, vitamins, and other necessary items to sustain life, are being sent out from the Emergency Planning Council office weekly. These parcels go to individuals in Finland, Poland, England, France, China, Austria, and to our chaplains in Germany.

The *Evangelical Lutheran Church of Australia* is co-operating with the Missouri Synod in relief work in Europe and Asia. To date they have contributed $15,000.

The *Lutheran Women's Missionary League* has contributed $10,000 for the printing of our Catechisms in Europe.

The *Walther League* has contributed 33 tons of canned goods in addition to $11,500 for the purchase of foodstuffs in Europe and Asia.

The clothing and food shipments are made to all countries in Europe and Asia.

We have also succeeded in having printed in Germany 100,000 copies of the Catechism (not only the Enchiridion). 25,000 of these were Schwan's Exposition and 75,000 a Bavarian edition, censored and approved by our Church.

With reference to the orphanage in Germany we have no further information except that the plans are progressing and that the Orphanage Committee is at work. Buildings have been made available; the great difficulty seems to be to find equipment. A full staff of teachers, medical workers, etc., has been appointed. Instead of having an orphanage of 1,000 children at one place, the committee in Germany is considering two orphanages, one in the north, near Lueneburg, and one in the south, near Heidelberg.

In France we are contemplating the organization of an orphanage to take care of 180 children. More details of this as soon as your commissioners in France have had an opportunity to meet with the brethren in Alsace, who initiated this project.

We are indebted to the World Council of Churches, to the Quakers, to the Canadian Lutheran World Relief (of which the Missouri Synod congregations in Canada are members), and to the Lutheran World Relief, Inc., at Easton, Pa., for the permission to use their shipping channels for our relief goods. The Missouri Synod also owes a special vote of thanks to Dr. S. C. Michelfelder of the Department of Reconstruction of the World Council of Churches for many valuable services rendered.

In addition to the other expenditures we have spent more than $100,000 in prisoner-of-war work in this country. This work was done in conjunction with the National Lutheran Council under the name of Lutheran Commission for Prisoners of War. A total of $200,000 was spent by the Commission. Fifty per cent of the total was furnished by the Missouri Synod.

For the prisoners of war our Synod furnished more than one half million books of all kinds.

What assurance have we that the goods we send actually reach the people for whom they are intended? In Finland the Lutheran Archbishop Aleksi Lehtonen, to whom Dr. J. W. Behnken in the name of our Church has sent an invitation to come to America and be the guest of the Missouri Synod for a number of weeks, is the chairman of the Finnish Lutheran Relief Committee. There is no other relief committee in Finland. In Poland our material goes directly to the Rev. N. Dietz, a Lutheran pastor at the head of the Lutheran Relief Committee of Poland. In China and India the work is done under the direct supervision of our own missionaries. In Germany the Rev. H. Petersen, president of the Freikirche, and Mr. John Schneider, a high-powered business man before the war and treasurer of the Freikirche, are both members of the *Deutsche Hilfswerk*. This is the only Protestant relief agency recognized by the occupational forces. Mr. Schneider is giving his full time to the work of supervising relief. While it is, of course, impossible to make the absolute statement that every shoe and every shirt and every pound of dried milk actually gets to those who are most in need, we do have the assurance that the great bulk of our relief endeavors is serving the purpose for which we are giving.

It is the policy of our Church to bring relief to all peoples not being served by the UNRRA.

In the immediate future the Missouri Synod will have three representatives in Europe. Dr. F. E. Mayer will be responsible primarily for the theological representation of the Missouri Synod, and Dr. L. Meyer will be responsible for the organizational work. Pastor Walter C. Daib, former chaplain in the U. S. Army, has been appointed permanent field representative.

In addition to the above relief measures there is a continuous stream of packages, containing everything from needles and dried apples to Communion ware, gowns, bands. Scores of letters from people within and without our Church have forced us into serving also as "a lost and missing persons bureau." Through our chaplains we have been successful in helping to bring relatives in Europe and relatives in this country into contact with one another.

We need many more German theological books. They should be in good condition. We can use old periodicals.

The shipment of old clothes has fallen off alarmingly. We plead with our people to send additional clothes to

LUTHERAN WORLD RELIEF, INC.
c/o Easton Storage and Processing Co.
North 13th Street and Bushkill Drive
Easton, Pennsylvania

It is too early to make any estimate of the total amount gathered by our churches in the recent relief collection for Europe and Asia. Some congregations report an average of $10-$15-$20 per communicant. That augurs well. But in some sections the collection has lagged and the interest is lukewarm. Don't forget Dr. Behnken's statement "If our people actually knew the situation, our relief collection would total $25,000,000." It is still true that a dollar now is worth ten a year from now. And the obligation of our Church here in America to continue to feed and clothe our suffering fellow men all over the world will not have ended with a campaign for old clothes and a few dollars in the relief collection envelope. This is a long-range obligation, opportunity, and privilege.

Healing the Wounds of War

Bibles for Norwegian refugees in Sweden	$ 2,409.64	(completed)
Care of Finnish war orphans in Sweden	2,000.00	(completed)
Relief of orphans in Finland	10,000.00	(completed)
Vitamins for Finnish children	5,000.00	(completed)
American Bible Society for German Bibles	150,000.00	(completed)
Dr. Pieper's *Dogmatik*	30,000.00	(in process)
Catechisms and hymnals for prisoners of war in Europe	8,333.33	(completed)
European relief (Meiser, $5,000 — Petersen, $1,000 — relief in Berlin, $200 — Mueller, $1,000)	7,200.00	(completed)
Sundry European relief	8,263.23	(completed)
500,000 Luther's Small Catechisms printed in Switzerland for distribution in Germany	2,166.66	(completed)
Surplus Army supplies in Marseilles for Central Europe (medical and clothes)	100,000.00	(completed)
Theological books for Europe	610.36	
Rehabilitation of bombed chapels and homes in China	50,000.00	(allocated)
Restoration of equipment in China	10,000.00	(allocated)
Famine relief in India	50,000.00	(allocated)
Lutheran center in Manila	30,000.00	(in process)
Lutheran center in Japan	30,000.00	(allocated)
Dried milk for Austria	50,000.00	(completed)
Dried milk for Germany	40,000.00	(completed)
Dried milk for Poland	10,000.00	(completed)
Five barracks to be used as churches	25,000.00	(in process)
Emergency repairs in Germany of hospitals, orphans' homes, and homes for psychopathic cases	50,000.00	(in process)
American Bible Society, for Japanese Bibles	10,000.00	(completed)
Advance for European radio work	125,000.00	(in process)
Foodstuffs through Canada for British Zone	100,000.00	(completed)
Auto for Relief Committee in Germany	1,151.18	(completed)
Miscellaneous (foodstuffs and overhead)	4,984.09	
	$912,118.49	

For Christ and Humanity

Our Church in Service to a World Stricken by War

Postwar Seamen's Work

It was P. B. Clayton who made the surprising discovery thirty years ago that the young soldier and sailor when away from home actually seeks something more than the proverbial doughnut and coffee. The recent war has created a new field of mission work in our seacoast cities. It has drawn thousands of young men from the villages and farms of our inland States into maritime service. Many of them are fresh from our own congregations and very often they have been active in the work of their church back home.

Eager to Hear

Time and again young sailor lads have asked the writer of these lines: "Why haven't we a church in ——? I set out Sunday morning and tramped the streets for hours trying to find a church." This is proof enough that our Lutheran boys often try to find a church of their denomination when their ship ties up in port over Sunday. They miss their home church, its Sunday service, and the fellowship of Christian young people.

Various public agencies have rendered a useful service to such young men in providing them with food and recreation. This is a good thing, but it should not cause us to overlook the spiritual needs of our own boys. Before the recent war this was not quite so necessary, for relatively few of our Lutheran lads followed the sea. With an enormously expanded Navy, merchant fleet, and tanker fleet, Lutheran boys from our inland areas are to be found on any Sunday morning in Boston, New York, Norfolk, Plymouth, Liverpool, Swansea, Edinburgh, Le Havre, Bremerhaven, and even farther afield.

An Eye to the Future

Not only must we make adequate provision for our Lutheran boys in American ports, but it is not too visionary (in view of changed conditions) to think of organizing this work with the object of supporting a mission in every port overseas where our ships are in the habit of calling.

We must maintain such seamen's missions so that our Lutheran boys may hear the definite message of sin and grace regularly proclaimed. A recreation room and lounge throughout the week may be maintained with it, but the opportunity to hear the Word and to receive Holy Communion must be paramount.

F. R. Webber, in *Inner Mission News*

White Crosses

His pulse was growing weaker, and it was obvious that he would pass away before long.

"Stay with him, Chaplain, "the doctor had said; "he won't make it through the day. His lungs are filling up. Do for him what you can." The doctors were very co-operative in that way. Every morning they would tell me the names of the patients who would require special attention. I had not known that Paul's condition had become critical. He seemed so well on the road to recovery yesterday. I remember how he sat up in his bed to tell me of his home, his aged parents and their hopes and prayers, that he would one day return to take over the farm. How his face had lit up when he showed me pictures of his father and mother, pictures that were taken when he was home on his last furlough! There was the little white farm house set in a cove of trees, the landscape shrouded in the white of a Midwest winter. There was another of Paul himself with his father's favorite team of horses —

Brightness in His Eyes

And he spoke of his church. There was a brightness in his eyes when he showed me his dog tags, with the small additional disk bearing the inscription "For Christ and Country." His church had kept in touch with him. His pastor had written to him regularly — had told him of happenings in the home congregation, of his friends, the other young men in the service — told him that the congregation never failed to pray for its sons and daughters in distant lands serving their country.

But today Paul did not speak. His eyes were closed in fitful slumber. His breathing was labored, and his pulse was fast. A lock of black hair had fallen over his feverish brow. Large beads of perspiration trickled over his face and chest. The hands moved aimlessly and restlessly about, while the large and powerful fists closed and unclosed as though they were seeking for something to take hold of. They were hands that knew the feel of an ax handle and a hay fork, hands that knew the soft moist feel of the soil in springtime. But now they had been taught to grasp a rifle, to pull a lanyard, to dig a hole in the bowels of the earth in which to hide. The arts of warfare held no appeal for him or for millions of others. He as well as they wanted merely to be left alone. They could not understand the distant rattling of conquest-mad dictators. They could not understand the power politics of Europe and Asia, the violations of treaties, and the persecution of minorities. Mukden and Munich, Nanking and Warsaw — what were they but names in a geography book? What did it matter to them who controlled Danzig or Bohemia or Moravia or certain provinces in northern China or southern Indo-China?

They were preoccupied with their jobs, their churches, their schools, their homes. And then it came —

People Without Hope

Together with millions of others Paul had answered the urgent call of his country. He left his home, his friends, and his work — to march, to train, and to shoot. He boarded a ship with darkened portholes, which zigzagged silently through the Pacific. After many anxious days he stepped on Oriental soil in India. He met a people that had among them thousands who had no homes, no jobs, no food, no churches. He saw for the first time people without Christ, without hope, without happiness. Soon he boarded a large transport plane. Yes, his heart was filled with terror as he was flown over the treacherous Hump to serve in China. Then, again a pagan country. Teeming millions — ignorant, superstitious, Christless. He worked with them and among them and reached the conviction that their greatest need was not military help, not material help, not food, clothing, and shelter, great as these needs are. Their greatest need was a spiritual one, the need of the story of the Man who lived that others might live, who died that mankind might never see death. Yes, Paul saw now that the world was locked in mortal combat because it either knew not Him or had known Him and had rejected Him.

Seventh Division Cemetery on Okinawa
Photograph sent by Chaplain M. H. Kretzschmar

Fighters Overhead

Even now the whole world seemed to give utterance to its hatred and rage, to its life of sin and iniquity, in the fierce roar and snarl of a squadron of fighters passing overhead.

The angry roar of a plane overhead roused the patient. For a moment his eyes stared in wild terror, and his hands gripped the sides of the bed. Then, when he saw me at his side, the tenseness left his features and his hands became relaxed. I read to him from his New Testament. I prayed with him. A great calm came into his voice now as he said, "Chaplain, I'm going home — I'm dying. May I have the Lord's Supper?" As I prepared the table, the chief nurse, also a Lutheran, came in to adjust his pillow, take his temperature and pulse count. The nurse remained throughout the brief and solemn ceremony. She folded his hands and raised

his head to receive the cup. Again the roar of fighters was heard overhead, but Paul did not seem to hear them as he joined his weak and faltering voice to mine to pray the 23d Psalm. With calm composure, but labored breath he asked me to write to his parents and to comfort them. Once again he lapsed into a light slumber. His pulse weakened, his hand in mine grew colder — breathing ceased. The world may now continue its mad fratricide — fighters may roar their angry defiance — machine guns may rattle and cannon may roar — Paul is at peace — Paul is home.

SYMBOL OF THAT OTHER CROSS

Another white cross is added to the neat row of other white crosses in the American cemetery, mute testimony both

The Rev. A. F. Bobzin Bidding Farewell to Dr. Lawrence Meyer

The scene is La Guardia Airport, N. Y., May 21. Dr. Meyer arrived at Frankfort, Germany, on May 23

RELIGIOUS NEWS SERVICE

to our strength and to our weakness. That they are there at all is testimony to the human weakness of sin and iniquity. White crosses on this lonely hill in China, white crosses all over the world, white crosses on every continent and many of the islands in the oceans. White crosses everywhere — every one of them a monument to the power of sin. And yet, white crosses, are you not also monuments of strength and power, monuments of faith and life? Is not every white cross a symbol of that cross on that other hill beneath which every sinner may bow and find forgiveness and faith and hope and strength and life? Let the world kneel beneath this cross, let it cling to this cross, believe in it, trust in it; let it proclaim the message of this cross, and only then will wars cease and tears dry and suffering be assuaged!

REUBEN W. LANGHANS
Chaplain, U. S. Army

Washington Letter

President Truman graciously through the Washington Ministerial Union invited the Protestant clergy to the White House one day in May. The number was so great and the day so glorious — never have we seen Washington more beautiful than this spring — we were received by him in the Rose Garden of the executive mansion. After receiving the greetings of the Union and the assurance of our prayers, our support of the campaign to feed and clothe the needy peoples of Europe and Asia, he addressed us without any notes before him. He said: "I need your prayers; no one ever needed them more. The world is at the crossroads. Either we are facing, as I have said time and time again, the greatest age in history, or we are facing absolute destruction of things as we know them now.

"The U. S. as a nation came out of this war as a leader. It came out with the greatest production machine in the history of the world. It came out with all the best things that are in us brought to the surface. But since V-J Day, I fear very much, we are losing sight of our responsibilities. God intended us to assume them some twenty-five years ago, and we shirked them. We can't shirk them now. One of the immediate things which we are faced with is the feeding of the starving. We must make sure that one of those Four Horsemen does not triumph over victory which we have won for the welfare of the common man.

"You can help us in that. You can make the people realize their responsibility. You can awaken in them the moral responsibility that goes with leadership. Right here at home now we are having a lot of unnecessary trouble, brought about by selfish men who are thinking only of their individual welfare. The doctrine which you teach is the doctrine on which the world is founded. There never has been a system of morals equal to the Sermon on the Mount. When we find something wrong with our neighbor, often it is a 50-50 proposition. If you meet a man half way, nine times out of ten he will come half way. I hope you will go back and preach that doctrine of the mote and the beam. The greatest age in the history of mankind is facing us right now. With the help of you and all good citizens of the U. S. it can be done. If we are ruled by selfishness and greed, it can't be done."

A few days later President Truman announced the appointment of Myron Taylor as special ambassador to the Vatican. This was done despite many vigorous protests. None were more vehement in their opposition than his own denomination — the Baptists — against this procedure of placing an ambassador at the court of a religious potentate, which is in conflict with the fundamental principle of our Constitution of the separation of Church and State. It is an evidence of the powerful influence of the Roman Catholic hierarchy at Washington. The Pope has played such a miserable role in European affairs, accommodating himself to the dictators and making alliances with them, that he has lost standing. An English priest, Father Teeling, wrote a book with the title *The Pope in Politics*, criticizing this. In this country, to soothe Roman Catholic sensitiveness, it was published with the title *The Pope in World Affairs*. The Roman Catholic hierarchy, thanks to its efficient publicity organizations, is using every means at its disposal to build up again the prestige of the Pope. Nowhere in the world, as far as we know, has it been able to make the press so subservient to this aim as in the U. S. The U. S. has absolutely nothing to gain by such a representative. All necessary business with the Vatican could be carried on through our Italian ambassador. Its whole purpose, as far as the Roman Catholic Church is concerned, is to add to the prestige of the Pope by giving the impression that he is a person of such importance in the world that the U. S. finds it expedient to place an ambassador at the Vatican. It is deplorable that the U. S. should lend itself to such propaganda. If the Roman Catholic hierarchy had not pressed for it, we can be quite sure it would never have been made. It is a new triumph for Rome in a country which is predominantly non-Catholic. What are we going to do about it?

In 1930, when President Hoover congratulated the Lutheran Church for celebrating the 400th anniversary of the Augsburg Confession because it laid down for the first time the principle of the separation of Church and State, later embodied in the Constitution of the United States, the Roman Catholic hierarchy became very much incensed and through its press bureau in Washington denounced the action of President Hoover as an insult to 50 million (!) American citizens. The attack on President Hoover was given nation-wide publicity. Our answer was not published, beyond the District of Columbia, by the press associations.

J. FREDERIC WENCHEL

A Centennial Memorial Library for Springfield

We have requested the Rev. J. C. Schuelke, who is chairman of the committee fostering this worthy project, to present the plan to our readers. Anyone acquainted with the library facilities at the Springfield Seminary knows that the need is urgent. — G.

A modern library is as essential at a theological seminary as is a typewriter in a business office. Books are an indispensable source of learning. Students, if they are to be properly educated, must have necessary library facilities at their disposal. This is especially true of theological students. They must learn to search for the great treasures hidden in the publications of our theologians.

The library at our seminary in

Springfield, with its antiquated equipment, is housed in a dingy basement of a dormitory. Such a condition should not be tolerated at any of our synodical schools. The writer is convinced that if the members of Synod, especially our good lay people, had been aware of this, they would not have permitted such a condition to exist so long.

Our Concordia at Springfield is observing its one hundredth birthday this year. One hundred years of faithful service to the Church in preparing men for the Gospel ministry. That's a record which deserves recognition. More than two thousand faithful pastors have gone from the halls of this school into various sections of the globe to bring to sinful men the message of the crucified Redeemer. Only heaven will reveal the soul-saving results of these men of God. About one half of the total number of graduates are serving in the active ministry of our Church today.

As a token of gratitude the Springfield alumni have launched a campaign to collect $50,000.00 for the purpose of erecting a suitable library building on the campus of their Alma Mater. A fitting memorial! And one that will supply a century-old need.

Since this seminary is the property of Synod, it may not be amiss to add an appeal (Editors permitting) to all our friends to come to our aid with a little check for the "Springfield Memorial Library." J. C. SCHUELKE

In Memoriam

When **Albert H. Ahlbrand** on April 29, 1946, closed his eyes in death in Tampa, Fla., where he had gone in search of health, our Synod lost a man who for many years had justly been regarded a pillar of the Church.

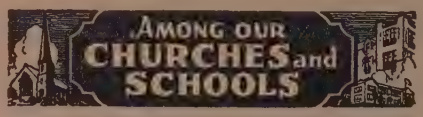
Mr. Ahlbrand was born in Seymour, Ind., on April 27, 1872, the son of Ephraim H. and Margaret Reichel Ahlbrand. After his early schooling he became a helper in his father's blacksmith shop, which later developed into the Ahlbrand Carriage Company and still later into the Ahlbrand Chevrolet Company. At the time of his death he was president of the A. H. Ahlbrand Company, manufacturers of built-in kitchen cabinets and equipment, of which his sons, Harold and Albert were the active business heads.

Mr. Ahlbrand was always interested in the work of the Church at home and abroad. For twenty-five years he was the Financial Secretary of the Central District. At the Delegate Synod in Milwaukee in 1917 he helped to organize the Lutheran Laymen's League. He was a member of Synod's Board of Directors from 1923 to 1944, when he asked to be relieved. As a member of the Board he developed a plan to organize the laymen of Synod according to circuits. The purpose was to systematize and improve the finances of Synod. This became known as the Ahlbrand Plan.

On Nov. 25, 1897, he married Miss Margaret Brunow, who preceded him in death on June 11, 1945. The Ahlbrands have two sons in the service of the Church: Carl E. is a pastor in Kokomo, Ind., and William P. is a teacher in Danville, Ill. Three other sons were associated with their father in business at one time or another. An only daughter, Viola Steinwedel, died in 1938.

In recognition of his outstanding service to the Church the honorary degree of doctor of laws was bestowed upon Mr. Ahlbrand in January, 1945, by our St. Louis Seminary.

After a funeral service, conducted by the Rev. W. C. Wesche of Lakeland, Fla., the body was brought to Seymour, where the Rev. V. A. Mack officiated at the home, Dr. J. W. Behnken at the obsequies in Immanuel Church, and the Rev. E. E. Streufert at the Lutheran Cemetery.



The Oldest Lutheran Church in America

Another chapter in the life of this historic church, known since 1866 as the Evangelical Lutheran Church of St. Matthew, was written during the past twelvemonth. For the tenth time in its history of almost three hundred years the old church had to move. The church's first location was on Broadway, opposite Wall Street, where the massive tower of Trinity Episcopal Church now stands; then, until the great fire in the American Revolution, it stood on Broadway and Rector Street (two buildings). During the Revolution the congregation worshiped in the Scotch Presbyterian Church on Wall Street and later in Christ Lutheran Church on Frankfort Street. In 1831 it moved to Walker Street; in 1868, to Broome Street; in 1906 it located on Washington Heights, on 145th Street. A change in the character of the population induced the congregation to abandon its buildings there. After wandering about for almost two years — to E. 85th, to W. 178th, then to W. 186th Street — negotiations were begun for a merger with Messiah Church on Sherman Avenue, near 204th Street, at the upper end of Manhattan Island, about ten miles from the original location. Messiah Church had been founded in 1916 and was served from 1926 to 1935 by the Rev. F. P. Wilhelm, under whose leadership a parish house, containing a church auditorium, Sunday school rooms, and a parsonage had been erected. The Rev. A. W. Trinklein has been the pastor since 1935.

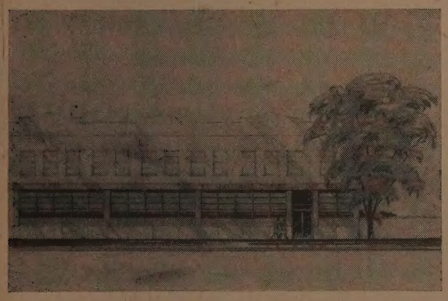
As time went on, it became apparent that Old St. Matthew's could no longer hold its own. Negotiations to merge with Messiah had been going on since 1944. An agreement was first reached to combine the efforts of both congregations to establish a strong Christian day school in Upper Manhattan. In the meantime St. Matthew's had taken its parish school, now almost two hundred years old, along on all its meanderings. In June, 1945, Dr. A. Wismar, pastor of St. Matthew's since 1918, in order to facilitate the efforts at a complete merger of the two churches, offered to resign after twenty-six years of faithful service. In recognition of his outstanding work St. Matthew's voted him a gift of $10,000 in cash and securities. In addition it set up a pension fund of $15,000, payable at the rate of $1,500 a year during his or Mrs. Wismar's lifetime.

After many meetings between representatives of the two churches the final vote on the merger was taken by Messiah on Aug. 2, 1945. Messiah had a communicant membership of 450, and St. Matthew's numbered 150 communicants. The official day for the merger was set for Oct. 1, 1945. At this meeting a call was extended to, and accepted by, the Rev. Alfred W. Trink-

Messiah Chapel, Manhattan, New York

lein to become the pastor of the Evangelical Lutheran Church of St. Matthew.

On Sept. 30, 1945, Dr. Wismar preached his farewell sermon to his people at the Fort George Presbyterian Church on 186th Street and St. Nicholas Avenue, and on Oct. 7 the first service of the consolidated congregation took place in Messiah Chapel. The Rev. H. J. Rippe, President of the Atlantic District, preached the sermon and installed Pastor Trinklein. Since



New School of St. Matthew's, New York

the consolidation it has become necessary to add a third service to the two already being held on Sunday mornings and to conduct two sessions of the Sunday school. Even with this new arrangement Messiah Chapel cannot hold the crowds that come, and a new church building is being planned. On Easter Sunday two of the festival services had to be held in the garth in front of the church, with a total attendance of 725, not counting the hundreds that stood in the street. By means of a public address system the service was broadcast over the entire neighborhood.

Even before the merger two stores had been rented for the school at 145—147 Sherman Avenue, at $175 a month and $3,000 for the necessary alterations, and many children had to be turned away for lack of room. So in March, 1946, the congregation bought the property adjoining the church to the south, 100 by 100 feet, for $63,000. The structure on this plot is a two-story building, with stores below and twelve apartments with thirty-eight rooms above. The contract to remodel the stores into schoolrooms for $40,000 was awarded on May 6. Mr. Herman (Yamada) York, a member of the church, is the architect. In connection with other congregations a high school is also being planned.

The merger committee consisted of Chester M. Edelman, Fred Nehring, Walter Ramshaw, and Gunther Jacobson of St. Matthew's; and Wesley Wichman, Herman (Yamada) York, Herbert Lovell, and Donald Fusselman of Messiah.

Writes Pastor Trinklein: "And so St. Matthew's with her ancient history, having been rejuvenated, shall continue her long and noble history. May God be with her, guide and direct her, and make her a channel of great blessings for the thousands who shall seek spiritual comfort there." K. K.

Trailer Missionaries Hold First Conference

Twenty-one trailer missionaries from seven synodical Districts met at Concordia Publishing House, St. Louis, May 8 and 9, for the first conference of its kind in the Missouri Synod. The Rev. A. W. Maack of Union, Mo., was in charge of the discussions. "What to do with the 'Amen' and 'Hallelujah' shouter"; "How to handle the demand for an 'Altar call' "; "What to do with a lady who insists on 'testifying' "; "What about the sectarian quartet which offers its services"; "What about the visiting lay preacher whom 'the Lord has given a message' " — these were some of the problems of the tent preacher which were discussed.

The highlight of the conference was a tent service on the Seminary campus. The pastors were given lessons in erecting the large tent, driving stakes, tying knots, wiring for lights and public address system, showing pictures, arranging lecterns, portable organ, chairs, etc.

Pastor B. Schumacher ("Brother Ben" to his hill country parishioners in Southern Indiana) and Pastor A. W. Maack conducted a typical tent service, using charts to illustrate the sermon. The twenty-one pastors joined in singing: "Praise Him! Praise Him! Jesus, Our Blessed Redeemer" — and liked it. "All things to all men!"

The Rev. Paul Kiehl gave a graphic demonstration of the use of visual aids in trailer-mission preaching.

"No Church is in a better position to do effective trailer mission work than ours," said Pastor Alvin Maack. "We have the message, the trained clergy, excellent equipment, and have developed superior techniques."

St. Louis, Mo. H. W. Gockel

Race Relations Institute at St. Louis

Between 500 and 600 people attended all or part of the five sessions of the convention and institute, held in Saint Matthew's Church, St. Louis, Mo., May 17 to 19. They came from New York, Pennsylvania, Ohio, Indiana, Illinois, Missouri, and Texas for the first such institute ever held by the Lutheran Church in America. These men and women represented church officials, seminary professors, pastors, deaconesses, seminary students, public and parochial school teachers, high school teachers, and the laity from all walks of life. By far the largest group were laymen.

The institute was opened Friday evening with choral vespers conducted by the Rev. Paul Streufert, pastor of St. Matthew's Church. The preacher was the Rev. M. N. Carter, beloved pastor of St. Philip's Congregation of Chicago.

The Saturday sessions were presided over by Prof. A. M. Rehwinkel of Concordia Seminary and Dr. Karl Kretzmann, Curator of the Concordia Historical Institute. Dr. Henry Nau, president of Immanuel College, Greensboro, N. C., was the first speaker. In his paper on "What the Church as an Organization Can Do" the Rev. W. E. Hohenstein, pastor of Trinity Church, Bloomington, Ill., stressed the fact that it is the Church's duty to place racial problems under the light of God's Word. Prof. O. H. Theiss of Chicago, Executive Secretary of the International Walther League, had as his subject: "What Church Leaders Can Do."

In Training for the Trailer Mission Enterprise

Prospective trailer missionaries learn how to drive stakes and to tie knots before putting up tent. Trailer in background

A splendid fellowship dinner was served to about 200 people by the ladies of St. Matthew's Church. The speaker was Mrs. Sallie Stewart of Evansville, Ind. Mrs. Stewart is a past president of the National Association of Colored Women and an instructor in Lincoln High School of Evansville. In a charming and effective manner Mrs. Stewart spoke on the subject: "If I Were White." Following the dinner, a business meeting was held, at which time a significant set of resolutions was adopted, looking forward to practical action and to future institutes of this nature.

The closing session was a rally held in St. Matthew's Church on Sunday afternoon. Pastor Streufert was in charge, and the Rev. Clemonce Sabourin of Mount Zion Church, New York City, was the speaker.

The leadership of this most successful institute was supplied by the Rev. Andrew Schulze, pastor of St. Philip's Congregation of St. Louis. The institute was financed entirely by freewill offerings, taken at the sessions. Plans will be made for a second institute in 1947.

St. Louis, Mo. HOWARD H. KUNKLE

Matins at Valparaiso

At twenty-two minutes before eleven o'clock we walk from the business office of the university to the auditorium, we climb the stairway whose wooden treads are worn by the tread of unnumbered thousands of young men and women and their teachers over a period of fifty years.

As we step into the auditorium, we, the members of the Board of Directors, behold a sight that compensates for all the trials and tribulations in the building of a great university over a period of twenty years. For here are gathered approximately nine hundred young men and women who have come to mutually commune with their God for a period of twenty minutes.

Although the seniors are not under compulsion to attend, they do come, because these matins have become an integral part of their daily life, and to be absent means that there is something precious missing in the routine of the day.

As the service begins, you feel the marvelous quietude and reverence which pervades the entire assembly. The assembly opens with a hymn. After a short liturgy, a special choir sings an anthem. Then follows the high point of the service, an extraordinarily beautiful and inspiring ten-minute sermon by the president of the university. On some of these days sermons are delivered by the professors or the local pastor or by a visiting pastor. After the sermon follows the benediction and then a closing hymn. After that the entire student body moves out quietly and goes back to the various classes and study rooms.

These matins are a daily part of the life at Valparaiso University. Their value and their imprint upon the characters of the boys and girls attending this school are incalculable.

During the war years thousands of letters came from soldiers and young women in the service, and nearly all of them referred to the twenty precious minutes they had spent each day in their attendance at matins.

As we go through life, we Christians build ourselves here and there, as we travel along life's pathway, certain glorious memories. For the student at Valparaiso University there is perhaps no other circumstance or event which impinges itself upon the hearts, souls, and minds of the young men and women so deeply as the "Twenty Precious Minutes" spent at matins each morning of their sojourn at Valparaiso University.

In like manner it is these twenty minutes that are unforgettable to us who are members of the board and who always attend the matins on the days of our meetings.

Would that all of our friends and members of our Church might have the opportunity to sit in even for just a day.

Fort Wayne W. C. DICKMEYER

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. Carl Heinrich Christoph Predoehl (d. March 26, 1946), son of Heinrich Predoehl and Wilhelmine, nee Repschlaeger, born in Neleigh Township, Nebr., Dec. 26, 1874, entered Springfield, in 1892, and was graduated in 1898. His first call was near McCook, Red Willow County, Nebr. In 1907 he accepted a call to the Landestreu Parish, Saskatchewan, Can. Here he served for over twelve years. The last seventeen years of his ministry were spent in Chase, Romona, and Hoisington, Kans. Since 1939 he lived in retirement in Freistadt and Milwaukee, Wis.

On Nov. 3, 1898, he married Ida Schleussner, who preceded him in death. He is survived by three daughters.

A funeral service for the immediate family was held in Milwaukee on March 28, at which the undersigned preached on 2 Tim. 4:7-8. Another service was held in Zion Church at Bancroft, Nebr., at which the Rev. Edward Oelschlaeger preached the sermon and President W. Homann also spoke words of comfort to the bereaved. The Rev. A. Ira Grimm of Zion officiated at the grave. ARTHUR H. OSWALD

The Rev. John Henry Bopp (d. April 28, 1946) was the son of Valentine and Katherine Bopp, born at Des Peres, Mo., March 15, 1879. He received his ministerial training at Winfield, Kans., and St. Louis, Mo., graduating in 1901. He began his ministry in Carson and Dodge City, Kans. After four years he accepted a call to Arcadia, Ind. From 1910 to July 9, 1944, he served St. John's at Whiting, Ind. Since his retirement he and his wife lived at Valparaiso, Ind. Funeral services were held May 1 at Immanuel Church, Valparaiso, the undersigned preaching on 2 Tim. 4:6-8. Interment was made at Concordia Cemetery, Hammond. His death is mourned by his widow, two sons, John and David, and three grandchildren.

ARMIN C. OLDSEN

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Make Yours a Happy Marriage. By O. A. Geiseman, S. T. D. Concordia Publishing House, St. Louis, Mo. 74 pages. $1.00.

In this book Dr. Geiseman imparts wise counsel to all married persons and to all who are about to enter upon this holy estate. He is very frank and forthright in his explanations and yet guarded in his expressions. Briefly, but clearly, he speaks of the physical, mental, and spiritual relation between husband and wife. He deals with economic adjustments and with "in-laws." All of his counsel and explanation rests upon God's Word. The excellency of all that he writes centers in his correct, definite, and clear application of the Word of God to any number of problems and situations in married life. We bespeak the book's wide distribution in our congregations. It is often difficult for a pastor or a friend or a parent to speak plainly to those who are in need of instruction on these matters. This book will serve effectively in such a situation. S.

Proceedings of the Twenty-seventh Convention of the Texas District of the Ev. Luth. Synod of Missouri, Ohio, and Other States Assembled at Riesel, Tex., July 17—20, 1945. Concordia Publishing House, St. Louis, Mo. 102 pages. 22 cents.

The *Proceedings* contain a very complete report on 42 mission stations in the District. In addition it tells of a number of wartime missions, Spanish work in Texas, and our missions in Mexico. The essay deals with "Authority in the Church with Special Reference to the Call," by the Rev. Dr. H. Studtmann. The paper definitely settles some important questions concerning the divine call and work of the pastor. S.

In Every Corner Sing. By Joseph W. Clokey. Published by Morehouse-Gorham Co., New York. 80 pages. 50 cents.

Joseph W. Clokey is Dean of the School of Fine Arts of Miami University at Oxford, Ohio. We have previously read articles of his and were delighted and impressed. A subtitle explains that the

booklet is an outline of church music for the layman, and in the foreword we read: "This book is written for the layman, so that he may listen to the music of the Church intelligently and through it worship effectively." Then Mr. Clokey goes on to say modestly: "This book is also written for the amateur musician," and: "Finally, this book is written for the small church." Certainly the small church receives the finest encouragement to join in singing praises to the Lord.

There have been packed into these pages so many good, sane, practical, stimulating, inspiring opinions, convictions, and advice, that every pastor and organist, amateur or professional, will benefit by reading this well-written booklet — not to forget the layman, for whom specifically it was written. W. WISMAR

Wells of Salvation. Daily Devotions No. 69. June 11 to July 31, 1946. Concordia Publishing House, St. Louis 18, Mo. 64 pages. 5 cents each, postpaid; 48 cents per dozen, postage extra; $3.00 per hundred, postage extra.

Glaubenslehren. Rud. H. C. Meyer. Same prices.

These booklets continue to edify not only those who have been using them, but are winning new friends continually. The content and the make-up of the booklets are such that they may easily be sent to an absent one. The doctrines which they contain are Scriptural, the selections for the church year are liturgically correct, and they meet the demands of our present-day conditions. S.

Miscellaneous

Installations

(Authorized by the Proper Officials)

PASTORS

Commissioned:

Petersen, H. W., as institutional missionary, Pittsburgh, Pa., by W. H. McLaughlin, 24. Sun. p. Trin., Nov. 11, 1945.

Installed:

Holz, Frederick W., in Grace Congregation, Bradford, Pa., by A. Puscheck, 17. Sun. p. Trin., Sept. 23, 1945.

Nieman, John B., in Trinity Congregation, Wolf Point, Mont., by W. F. Biel, Easter Sun., April 21.

Rast, A. O., in Trinity Church, Houston, Tex., as Associate Field Secretary of the Texas District by W. W. Stratman, April 25.

Ahlemeyer, Edward, in Trinity Congregation, Murdock, Nebr., by Victor W. Hoffmann, Quas. Sun., April 28.

Buck, Paul F., in St. Peter's Congregation, Easton, Minn., by W. E. Heidorn, Quas. Sun., April 28.

Meyer, Herbert C., in Martin Luther Chapel, Camden, N. J., by E. H. Behrens, Quas. Sun., April 28.

Mittelstaedt, Robert, in Faith Congregation, Sunland, Calif., by Clifford T. Voge, Quas. Sun., April 28.

Doctor, F. C., in St. Paul's Congregation, Lusk, Wyo., and in Immanuel Congregation, Keeline, Wyo., by A. G. Johnson, Mis. Dom. Sun., May 5.

Dorre, Walter E., in St. Paul's Congregation, Fort Worth, Tex., by Oliver R. Harms, Mis. Dom. Sun., May 5.

Driessner, H. E., in Zion Congregation, Sagerton, Tex., by H. L. Wiederaenders, Mis. Dom. Sun., May 5.

Froelich, Herbert, in Immanuel Congregation, Natoma, Kans., by E. H. Happel, Mis. Dom. Sun., May 5.

Glahn, Paul, in St. John's Congregation, Hastings, Iowa, by G. W. Lobeck, Mis. Dom. Sun., May 5.

Hermerding, L. C., in Trinity Congregation, Sarcoxie, Mo., by Karl Weckwert, Mis. Dom. Sun., May 5.

Kaelberer, E. E., in St. Peter's Congregation, Wentworth, S. Dak., by Henry Weerts, Mis. Dom. Sun., May 5.

Meyer, Ruben W., in Peace Congregation, Marcus, Iowa, by E. L. Wittkopp, Mis. Dom. Sun., May 5.

Pudsell, Frederick C., in Zion Congregation, McHenry, Ill., by Otto F. Arndt, Mis. Dom. Sun., May 5.

Rauber, Roland J., in the Blendon, Mich., Parish, by W. C. Wangerin, Mis. Dom. Sun., May 5.

Spomer, John, in St. Peter's Congregation near Watertown, Minn., by Pres. R. G. Heyne, Mis. Dom. Sun., May 5.

Tornow, R. D., in Zion Congregation, Dale, Wis., by Louis I. Going, Mis. Dom. Sun., May 5.

Winckler, Emil G., in Zion Congregation, Tobias, Nebr., by O. R. Heinitz, Mis. Dom. Sun., May 5.

Hoelter, Edwin, in Zion Congregation, Pinckneyville, Ill., by A. H. Wessel, Jub. Sun., May 12.

Kuker, Lester H., in St. John's Congregation, Green Valley, Ill., by O. A. Borchelt, Jub. Sun., May 12.

Lueck, Gilmore A., in St. Paul's Congregation, Strasburg, Ill., by Melvin L. Dake, Jub. Sun., May 12.

Meibohm, Theo. C., in St. Paul's Congregation, Indianapolis, Ind., by H. M. Zorn, Jub. Sun., May 12.

Seegers, C. J., in St. Peter's Congregation near Antigo, Wis., by A. Fergin, Jub. Sun., May 12.

Dedication

Canon City, Colo. (John L. Bundschuh). The new church of St. Paul's Congregation, Mis. Dom. Sun., May 5.

Anniversary

Boston, Mass. (Roxbury), Trinity Congregation (Arlin A. Maas), the 75th, Palm Sun., April 14.

Cornerstone Laying

Corpus Christi, Tex. (J. A. Fritze). Trinity Congregation, Quas. Sun., April 28.

Conference Meeting

Pastors' and Teachers':

Louisiana Pastors' and Teachers', June 17—19, Trinity, Algiers (New Orleans), La. (A. E. Widiger, pastor). Prompt notification of presence or absence to local pastor. — GEORGE BRUENING, *Sec.*

Synodical Conventions

The California and Nevada District of Synod will convene June 17—20 in St. Peter's Lutheran Church, Lodi, Calif. Opening service at 10:30 A. M. Essayist: Prof. R. Caemmerer, Ph. D. — R. J. JAGELS, *Secretary.*

The Southeastern District of Synod will convene June 11—13 in St. Stephen's Lutheran Church, Hickory, N. C., Herman Scherer, pastor. Essay: The Means of Grace. Essayist: Rev. Edwin E. Pieplow. — EDGAR C. RAKOW, *Secretary.*

Nominations

Additional for the vacant professorship at the Seminario Concordia, Porto Alegre, Brazil

Rev. Ernesto A. Heine, Sao Paulo, Brazil: By St. Paul's, Novo Hamburgo; Campo Bom.

Rev. W. K. Wadewitz, Porto Alegre, Brazil: Immanuel, Iju; Zion, Cachoeira; Christ, Vila Maquine; St. John's, Sertao de Pinguela.

Rev. Carlos H. Warth, Novo Hamburgo, Brazil: Holy Cross, Sertao de Gal. Vargas.

Rev. Arno Gueths, Imbituva, Brazil: Conventos.

Communications regarding any of the above candidates should be in the hands of the undersigned by June 30, 1946. — THE BOARD OF MISSIONS FOR SOUTH AMERICA; C. F. LEHENBAUER, *Secretary*, R. 1, Nokomis, Ill.

The Lutheran Education Association Will Convene

July 2 and 3 at Concordia College, Milwaukee, Wis. Sessions will begin at 9 A. M. Reservations for lodging and meals are to be made by June 26 to Mr. A. J. Felten, c/o Lutheran High School, 1859 N. 13th St., Milwaukee 5, Wis. — A. L. MILLER, *President.*

Announcements

Pastor W. A. Poehler, Minneapolis, Minn., has been appointed Visitor of the First Circuit of the South Minnetonka Conference to replace Pastor W. P. Clausen, who has accepted a call into another District. — ROBT. G. HEYNE, *President of Minnesota District.*

Pastor E. H. Buchheimer has been appointed Visitor of the Detroit East Side Circuit to succeed Pastor E. T. Bernthal, who has resigned from the office of Visitor because of other pressing duties. — A. ZEILE, *President of the Michigan District.*

Changes of Address

Pastors:

Abel, A. J., Arriba, Colo.
Brammer, Paul, *P. em.*, 728 First St., Wausau, Wis.
Brill, H. W., 37 12th Ave. N., Hopkins, Minn.
Buehner, T. H., Wakefield, Nebr.
Cloeter, A., Ottertail, Minn.
Eberbach, Fred, R. R., Sisseton, S. Dak.
Griesse, R., Utica, Nebr.
Grotian, Walter, 614 Humason Dr., Lufkin, Tex.
Hattendorf, G. C., Ocheyedan, Iowa
Hoelter, E., 315 W. Chester, Pinckneyville, Ill.
Holzhauer, Roy G., Ortonville, Minn.
Kipp, Frederick E., 429 Archibald Ave. N., R. 9, Minneapolis 16, Minn.
Klann, H. R., Concordia Seminary, St. Louis 5, Mo.
Koch, Paul (St. L. '41), La Crosse, Ind.
Langer, Paul G., *c. r. m.*, R. 1, Box 177, Putnam, Conn.
Luft, Theo. L., Hannover, Ont., Can.
Mueller, P. D., *P. em.*, 715 Lincoln St., Topeka, Kans.
Prange, Rudolph, 314 E. Eighth St., Little Rock, Ark.
Predoehl, Theo. C., 223 Second St. E., Redfield, S. Dak.
Rast, Alfred O., 700 Harris Ave., Austin 22, Tex.
Roe, Walter V., Jr., 31 N. Bernice Ave., Baltimore 29, Md.
Sass, Frank, Southey, Sask., Can.
Spencer, Walter D., 4211 Belvieu Ave., Baltimore 15, Md.
Strieter, T. W., 2116 E. 98th Place, Chicago 17, Ill.
Theiss, Henry O., 2151 N. Fruit St., Fresno, Calif.
Thiemecke, J. Walter, R. 2, Ward Rd., North Tonawanda, N. Y.
Walper, Louis O., 403 N. Locust, Momence, Ill.
Weiss, C. A., *P. em.*, 1814 Cherry St., Quincy, Ill.

Teachers:

Buss, Louis, R. 2, Hanover, Kans.
Haase, Prof. Karl, *emer.*, 2100 D St., Lincoln 2, Nebr.
Rosenau, E. P., 302 Fox St., La Porte, Ind.

THE LUTHERAN WITNESS

Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States

Published by Concordia Publishing House 3558 S. Jefferson Ave., St. Louis 18, Mo.

All articles intended for publication in the paper should be addressed to Prof. M. S. Sommer, 801 De Mun Ave., St. Louis 5, Mo.

All official announcements, acknowledgments, notices, also books for review, should reach Prof. Theodore Graebner, 801 De Mun Ave., St. Louis 5, Mo., on the Monday of the week preceding date of issue.

All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

All obituaries should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

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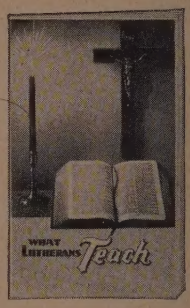

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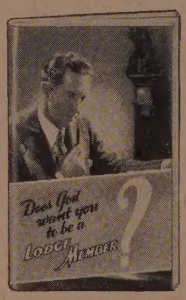

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